622 "Little Bill" Chico, whose father was 1/2 Owens Valley Paiute 1/2 Tübatulabal, mother Tubatulabal (SM), former chief for Tübatulabal; SM did not know who preceded Chico, but was sure it was not Chico's father. Chico left no lineal descendants and named SM as his successor. For group of Koso in e. end of South Fork valley cumil, Mouse, former chief. For Palagewan on unangmented Kern, košumye·he·hmk, nicknamed elemgil, Greedy, former chief; elemgil died before Chico and Mouse, and no successor to him was appointed; he was leader for Palagewan group only (FP, SM).

624 Of chiefs mentioned above, only the Palagewan chief, elemgil, had a messenger (tu·kwni·n); elemgil's messenger was Tejon Yokuts named Dick; when elemgil "wanted to make a fiesta, he told Dick to go tell everybody to come to it, and Dick would go to Tejon, Porterville; elemgil paid him to do this." At messenger's death, son inherited office (SM).

Clown and dance manager.- Among Tübatulabal, 624 office of clown (hili'idac) hereditary, passing [838 from father to son; women, transvestites never 462] clowns. Clown present at face washings, mourning ceremonies; at latter he was "the·big boss" (LT), but also "went around talking crazy (not backward) at fiestas; he danced backward, too. He didn't care what he said, either to women or the chief; if the chief was no good the clown walked around saying so; then all the old men would get together and choose a new chief" (FP).

Among Palagewan hili'idac apparently served 624 more as dance manager; "when elemgil had a burning, there was a hili'idac named ka·wičina there; he was the last hili'idac. Kawičina told the boys to make the brush enclosure for the fiesta; when the people arrived he showed them where to camp in the enclosure. He wasn't a clown; when the people wanted money from elemgil they got 2 Palagewan men to act as ka·dbapapul; these men were like clowns; one of them got ashes and put them on the other man's face; all over it; then elemgil gave them money" (SM). Further details of clown's duties given in text by MM (Voegelin 1935 b, 205, 219, 227; see too p. 69 this study).

Law, morality, manners, conduct.- Since all 761 deaths except those incurred during war believed 756 to have been caused either by witchcraft or 627 poisoning, each death, violent or natural, constituted a murder, which was attributed to evil shaman or person possessing poison. Often shaman, poisoner killed by relatives of deceased, after they had obtained chief's permission; or chief might take initiative, order such persons killed. [579 Violent deaths in brawls seldom if ever occurred 177] in pre-white times because "serious fights didn't start very much at fiestas, over games, etc., as the people didn't get drunk" (SM). A shaman might boast on such occasions of his power to kill persons, but I have no account showing that this ever led to fights in which murder committed.